ARTICLES

whereupon it was agreed by the Archbishops and Bishops of both Prouinces, and the whole Cleargie:

In the Conuocation holden at London in the yeare of our Lord God 1562. According to the computation of the Church of England,

For the auoyding of the diuersities of opinions, and for the stablishing of *consent touching true Religion*,

¶ *Put forth by the Queenes authoritie.*

N Michael Barret
1660
Serenus Barret
1703

¶ Imprinted at London by *Robert Barker*, Printer to the Kings most Excellent Maiestie.

ANNO 1605.

Memorandum ye 17th day of February 1666
Michael Barret vicar of Sydlesham did both reade
these nine & thirty articles & allsoe
gave his assent & consent to all things
contained in them in ye parish church
of Sydlesham, alsoe his assent & vnfamed
consent to ~~all things~~ ye use of all things
contained & prescribed in ye booke of
Common praior, publikly before ye
Congregation there assembled /.
wittness our names subscribed

William Gill Churchwarden
his marke
Thomas Kibly
Thomas Jaxon
his 3 marke parish clerk.

¶ Articles of Religion.

1

Of faith in the holy Trinitie.

THere is but one liuing and true God, euerlasting, without body, parts, or passions, of infinite power, wisedome, and goodnesse, the maker and preseruer of all things both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substance, power, and eternitie, the Father, the Sonne, and the holy Ghost.

2

Of the Word or Sonne of God which was made very man.

THe Sonne, which is the word of the Father, begotten from euerlasting of the Father, the very and eternall God, of one substance with the Father, tooke mans nature in the wombe of the blessed Virgine, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to

be diuided, whereof is one Christ, very God and ver[illegible] man, who truely suffered, was crucified, dead, an[illegible] buried, to reconcile his father to vs, and to be a sacr[illegible] fice, not only for originall gylt, but also for all actual sinnes of men.

3

Of the going downe of Christ into Hell.

AS Christ died for vs, and was buried: so also is it to be beleeued that he went downe into hell.

4

Of the Resurrection of Christ.

CHrist did truely rise againe from death, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith hee ascended into heauen, and there sitteth, vntill he returne to iudge all men at the last day.

5

Of the holy Ghost.

THe holy Ghost, proceeding from the father and the Sonne, is of one substance, maiestie and glory, with the father and the Sonne, very and eternall God.

6

Of the sufficiencie of the holy Scriptures for saluation.

HOly Scripture conteineth all things necessarie to saluation: so that whatsoeuer is not read therein, nor may be prooued thereby, is not to bee required

uired of any man, that it should bee beleeued as an rticle of the faith, or be thought requisite or necessa- e to saluation. In the name of the holy Scripture, e doe vnderstand those Canonicall bookes of the ld and newe Testament, of whose authoritie was neuer any doubt in the Church.

Of the names and number of the Canonicall Bookes.

Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteronomium.
Iosue.
Iudges.
Ruth.
The 1. booke of Samuel.
The 2. booke of Samuel.
The 1. booke of Kings.
The 2. booke of Kings.
The 1. booke of Chroni.
The 2. booke of Chroni.
The 1. booke of Esdras.
The 2. booke of Esdras.
The booke of Hester.
The booke of Iob.
The Psalmes.
The Prouerbs.
Ecclesiast. or Preacher.
Cantica, or songs of Salo.
4. Prophets the greater.
12. Prophets the lesse.

And the other bookes (as Hierome saith) the Church doeth read for example of life and instruction of manners: but yet doeth it not apply them to establish any doctrine. Such are these following.

The third booke of Esdras.
The 4. booke of Esdras.
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Hester.
The booke of Wisdome.
Iesus the Sonne of Sirach.
Baruch the Prophet.
The song of the three children.
The storie of Susanna.
Of Bel and the Dragon.
The prayer of Manasses.
The 1. booke of Machab.
The 2. booke of Machab.

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All the bookes of the new Testament, as they are commonly receiued, we do receiue and account them Canonicall.

7

Of the olde Testament.

THe olde Testament is not contrary to the newe, for both in the olde & new Testament euerlasting life is offered to mankinde by Christ, who is the onely Mediatour betweene God and man, being both God and man. Wherefore they are not to be heard which feine that the olde Fathers did looke onely for transitorie promises. Although the Law giuen from God by Moses, as touching Ceremonies and Rites, doe not bind Christian men, nor the Ciuil precepts thereof ought of necessitie to be receiued in any Commonwealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commandements, which are called Morall.

8

Of the three Creedes.

THe three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought throughly to be receiued and beleeued: for they may bee prooued by most certaine warrants of holy Scripture.

9

Of originall birth or sinne.

ORiginall sinne standeth not in the following of Adam (as the Pelagians doe vainely talke) but it

is the fault and corruption of the nature of euery man, that naturally is ingendred of the offspring of Adam, whereby man is very farre gone from originall righteousnesse, and is of his owne nature enclined to euill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in euery person borne into this world, it deserueth Gods wrath and damnation. And this infection of nature doeth remaine, yea in them that are regenerated, whereby the lust of the flesh, called in Greeke φρόνημα σαρκὸς, which some doe expound the wisdome, some sensualitie, some the affection, some the desire of the flesh, is not subiect to the Lawe of God. And although there is no condemnation for them that beleeue and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of sinne.

10
Of freewill.

THE condition of man after the fall of Adam is such, that hee cannot turne and prepare himselfe by his owne naturall strength and good workes to faith and calling vpon God: wherefore wee haue no power to do good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

11.
Of the iustification of man.

WE are accounted righteous before God, onely for the merit of our Lord and Saviour Iesus Christ,

Christ, by faith, and not for our owne workes or deseruings. Wherefore, that wee are iustified by faith onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Iustification.

12

Of good workes.

ALbeit that good workes, which are the fruites of faith, and follow after iustification, cannot put away our sinnes, and endure the seueritie of Gods iudgement, yet are they pleasing and acceptable to GOD in Christ, and doe spring out necessarily of a true and liuely faith, in so much that by them a liuely faith may be as euidently knowen as a tree discerned by the fruite.

13

Of workes before Iustification.

WOrkes done before the grace of Christ, and the inspiration of his spirit, are not pleasant to GOD, for as much as they spring not of faith in Iesu Christ, neither doe they make men meete to receiue grace, or (as the Schoole authours say) deserue grace of congruitie: yea rather for that they are not done as GOD hath willed and commaunded them to be done, wee doubt not but they haue the nature of sinne.

14

Of the workes of Supererogation.

VOluntary workes besides, ouer and aboue Gods commaundements, which they call workes of super-

pererrogation, cannot bee taught without arro-
ancie and impietie. For by them men doe declare
hat they doe not onely render vnto God as much as
hey are bound to doe, but that they doe more for his
ake then of bounden duety is required: Whereas
Christ sayth plainly, When yee haue done all that are
ommaunded to you, say, Wee be vnprofitable ser-
uants.

15
Of Christ alone without sinne.

CHrist in the trueth of our nature, was made like
vnto vs in all things (sinne onely except) from
which hee was cleerely void, both in his flesh and in
his spirit. He came to be a lambe without spot, who
by sacrifice of himselfe once made, should take away
the sinnes of the world: and sinne (as S. John saith)
was not in him. But all wee the rest, (although bap-
tized, and borne againe in Christ) yet offend in many
things, and if wee say we haue no sinne, wee deceiue
our selues, and the trueth is not in vs.

16
Of sinne after Baptisme.

NOt euery deadly sinne willingly committed after
Baptisme, is sinne against the holy Ghost, and
vnpardonable. Wherefore, the grant of repentance
is not to be denied to such as fall into sinne after bap-
tisme. After wee haue receiued the holy Ghost, wee
may depart from grace giuen, and fall into sinne, and
by the grace of God (we may) arise againe, and amend
our liues. And therefore, they are to be condemned,

which say they can no more sinne as long as they liue here, or deny the place of forgiuenesse to such as truely repent.

17
Of Predestination and Election.

PRedestination to life, is the euerlasting purpose of GOD, whereby (before the foundations of the world were layd) hee hath constantly decreed by his counsell secret to vs, to deliuer from curse and damnation, those whome he hath chosen in Christ out of mankinde, and to bring them by Christ to euerlasting saluation, as vessels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called according to Gods purpose by his spirit working in due season: they through grace obey the calling: they bee iustified freely: they bee made sonnes of God by adoption: they be made like the Image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to euerlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of sweete, pleasant, and vnspeakeable comfort to godly persons, and such as feele in themselues the working of the spirite of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their minde to high and heauenly things, aswell because it doeth greatly establish and confirme their faith of eternall saluation to be enioyed through Christ, as because it doeth feruently kindle their loue towards God: So, for curious and carnall persons, lacking the spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous

downefal,

downefall, whereby the deuill doeth thrust them either into desperation, or into retchlesnesse of most vncleane liuing no lesse perillous then desperation.

Furthermore, wee must receiue Gods promises in such wise, as they be generally set foorth to vs in holy Scripture: and in our doings, that will of God is to be followed, which we haue expressely declared vnto vs in the word of God.

18
Of obtaining eternall saluation, onely by the name of Christ.

They also are to bee had accursed, that presume to say, that euery man shall be saued by the lawe or sect which hee professeth, so that hee be diligent to frame his life according to that lawe, and the light of nature. For holy Scripture doeth set out vnto vs onely the name of Jesus Christ, whereby men must be saued.

19
Of the Church.

The visible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duely ministred, according to Christes ordinance, in all those things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch haue erred: so also the Church of Rome hath erred, not onely in their liuing and manner of ceremonies, but also in matters of faith.

20

Of the authoritie of the Church.

THe Church hath power to decree Rites or Ceremonies, and authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church bee a witnesse and a keeper of holy writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleeued for necessitie of saluation.

21

Of the authoritie of generall Councels.

GEnerall Councels may not be gathered together without the commaundement and will of Princes. And when they be gathered together (forasmuch as they bee an assembly of men, whereof all be not gouerned with the spirit and word of God) they may erre, and sometime haue erred, euen in things pertaining vnto God. Wherefore things ordeined by them as necessary to saluation, haue neither strength nor authoritie, vnlesse it may be declared that they be taken out of holy Scripture.

22

Of Purgatorie.

THe Romish doctrine concerning Purgatorie, pardons, worshipping and adoration aswell of Images,

ges, as of reliques, and also inuocation of Saints, is a fond thing, vainely inuented, and grounded vpon no warrantie of Scripture, but rather repugnant to the woꝛd of God.

23
Of ministring in the Congregation.

IT is not lawfull foꝛ any man to take vpon him the office of publike pꝛeaching, oꝛ ministring the Sacraments in the congregation, befoꝛe hee be lawfully called and sent to execute the same. And those wee ought to iudge lawfully called and sent, which bee chosen and called to this woꝛke by men who haue publicke authoꝛitie giuen vnto them in the congregation, to call and send Ministers into the Loꝛdes vineyard.

24
Of speaking in the Congregation, in such a tongue as the people vnderstandeth.

IT is a thing plainly repugnant to the woꝛd of God, and the custome of the Pꝛimitiue Church, to haue publicke pꝛayer in the Church, oꝛ to minister the Sacraments in a tongue not vnderstanded of the people.

25
Of the Sacraments.

SAcraments oꝛdeined of Chꝛist, be not onely badges oꝛ tokens of Chꝛistian mens pꝛofession: but rather they bee certaine sure witnesses and effectuall signes of grace and Gods good will towards vs, by the which hee doeth woꝛke inuisibly in vs, and doeth

not onely quicken, but also strengthen and confirme our faith in him.

There are two Sacraments ordeined of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

Those fiue commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreame Unction, are not to be counted for Sacraments of the Gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordeined of God.

The Sacraments were not ordeined of Christ to be gased vpon, or to bee caried about: but that wee should duely vse them. And in such onely, as worthily receiue the same, they haue a wholesome effect or operation: But they that receiue them vnworthily, purchase to themselues damnation, as S. Paule sayeth.

26

Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the euill be euer mingled with the good, and sometime the euill haue chiefe authority in the ministration of the word and Sacraments: yet for as much as they doe not the same in their owne name but in Christs, and doe minister by his commission and authoritie, wee may vse their ministerie, both in hearing the word of God, and in the receiuing of the Sacraments. Neither is the effect of Christes ordinance taken away by their wicked-

wickednesse, nor the grace of Gods gifts diminished from such as by faith and rightly doe receiue the Sacraments ministred vnto them, which be effectuall, because of Christes institution and promise, although they be ministred by euill men.

Neuertheless, it appertaineth to the discipline of the Church, that inquirie be made of euill ministers, and that they bee accused by those that haue knowledge of their offences: and finally being found guiltie by iust iudgement, be deposed.

27
Of Baptisme.

BAptisme is not onely a signe of profession, & marke of difference, whereby Christian men are discerned from other that be not Christened: but it is also a signe of regeneration or new birth, whereby as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiuenesse of sinne, & of our adoption to be the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of yong children, is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28
Of the Lords Supper.

THe Supper of the Lord is not onely a signe of the loue that Christians ought to haue among themselues one to another: but rather it is a Sacrament of our redemption by Christes death. In so much that

that to such as rightly, worthily, and with faith receiue the same, the bread which we breake is a partaking of the body of Christ: and likewise the cuppe of blessing, is a partaking of the blood of Christ.

Transsubstantiation (or the chaunge of the substance of bread and wine) in the Supper of the Lord, cannot be prooued by holy writ: but it is repugnant to the plaine words of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The body of Christ is giuen, taken, and eaten in the Supper onely after an heauenly and spirituall manner. And the meane whereby the body of Christ is receiued and eaten in the Supper, is faith.

The Sacrament of the Lords Supper was not by Christes ordinance reserued, caried about, lifted vp, or worshipped.

29

Of the wicked which doe not eate the body of Christ in the vse of the Lords Supper.

The wicked, and such as bee void of a liuely faith, although they do carnally and visibly presse with their teeth (as Saint Augustine sayeth) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eate and drinke the signe or Sacrament of so great a thing.

30

Of both kindes.

The cuppe of the Lorde is not to be denyed to the Lay people. For both the parts of the Lordes Sacra-

Sacrament, by Christs ordinance and commaundement ought to be ministred to al Christian men alike.

31
Of the one oblation of Christ finished vpon the Crosse.

THe offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for al the sinnes of the whole world, both original and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly sayd that the Priests did offer Christ for the quicke and the dead, to haue remission of paine or gilt, were blasphemous fables, and dangerous deceits.

32
Of the Mariage of Priests.

BIshops, Priests, and Deacons, are not commanded by Gods law either to vow the estate of single life, or to abstaine from mariage. Therefore it is lawfull also for them, as for all other Christian men, to mary at their owne discretion, as they shall iudge the same to serue better to godlines.

33
Of excommunicate persons, how they are to be auoided.

THat person which by open denunciation of the Church, is rightly cut off from the vnitie of the Church, and excommunicated, ought to be taken of the whole multitude of the faithfull as an Heathen

and Publicane, vntill he be openly reconciled by p
nance, and receiued into the Church by a Iudge th
hath authoritie thereto.

34
Of the traditions of the Church.

IT is not necessarie that traditions and ceremonies
be in all places one, or vtterly like, for at all times
they haue beene diuers, and may be changed accor
ding to the diuersitie of Countreys, times, and mens
manners, so that nothing be ordained against Gods
word. Whosoeuer through his priuate iudgement,
willingly and purposely doeth openly breake the tra-
ditions and ceremonies of the Church, which be not
repugnant to the word of God, and bee ordeined and
approoued by common authoritie: ought to be rebu-
ked openly, (that other may feare to doe the like) as
he that offendeth against the common order of the
Church, and hurteth the authority of the magistrate,
and woundeth the consciences of the weak brethren.

Euery particular or nationall Church, hath au-
thoritie to ordeine, change, and abolish ceremonies or
rites of the Church ordeined onely by mans authori-
tie, so that all things be done to edifying.

35
Of Homilies.

THe second booke of Homilies, the seuerall titles
whereof we haue ioyned vnder this Article, doeth
containe a godly and wholesome doctrine, and neces-
sarie for these times, as doeth the former booke of Ho-
milies, which were set foorth in the time of Edward
the sixt: and therefore wee iudge them to be read in

Churches

urches by the Ministers diligently, and distinctly, t they may be understanded of the people.

Of the names of the Homilies.

1 Of the right vse of the Church.
2 Against perill of Idolatrie.
3 Of the repairing and keeping cleane of Churches.
4 Of good workes, first of fasting.
5 Against gluttonie and drunkennesse.
6 Against excesse of apparell.
7 Of prayer.
8 Of the place and time of prayer.
9 That common Prayers and Sacraments ought to bee ministred in a knowen tongue.
10 Of the reuerent estimation of Gods word.
11 Of almes doing.
12 Of the natiuitie of Christ.
13 Of the pasion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiuing of the Sacrament of the body and blood of Christ.
16 Of the gifts of the holy Ghost.
17 For the Rogation dayes.
18 Of the state of Matrimonie.
19 Of repentance.
20 Against Idlenesse.
21 Against Rebellion.

36

Of consecration of Bishops and Ministers.

THe booke of consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set foorth in the time of Edward the sixt, and confirmed

firmed at the same time by authoritie of Parliament doeth conteine all things necessary to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious or vngodly. And therfore, whosoeuer are consecrated or ordered according to the Rites of that booke, since the second yeere of the aforenamed King Edward, vnto this time, or hereafter shall be consecrated or ordered according to the same Rites, wee decree all such to bee rightly, orderly, and lawfully consecrated and ordered.

37
Of the Ciuill Magistrates.

THe Queenes Maiestie hath the chiefe power in this Realme of England, and other her dominions, vnto whom the chiefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuill, in all causes doeth appertaine, and is not, nor ought to be subiect to any forreine Iurisdiction.

Where we attribute to the Queenes Maiestie the chiefe gouernment, by which titles wee vnderstand the mindes of some slanderous folkes to be offended: we giue not to our Princes the ministring either of Gods word, or of the Sacraments, the which thing the Iniunctions also lately set foorth by Elizabeth our Queene, doeth most plainely testifie: But that onely prerogatiue which we see to haue beene giuen alwayes to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, & restraine with the Ciuill sword the stubburne and euill doers.

The Bishop of Rome hath no iurisdiction in this Realme of England.

The

The Lawes of the Realme may punish Christian men with death, for heinous and grieuous offences.

It is lawfull for Christian men, at the commandement of the magistrate, to weare weapons, and serue in the warres.

38

Of Christian mens goods, which are not common.

THe riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptists doe falsly boast. Notwithstanding euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his abilitie.

39

Of a Christian mans oth.

AS wee confesse that vaine and rash swearing is forbidden Christian men by our Lorde Jesus Christ, and James his Apostle: So wee iudge that Christian Religion doeth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done according to the Prophets teaching, in iustice, iudgement, & truth.

40

The Ratification.

THis booke of Articles before rehearsed, is againe approoued, and allowed to be holden and executed within the Realme, by the assent and consent of our Souereigne Lady, ELIZABETH by the grace of God, of England, France and Ireland Queene, defendor

of the faith,&c. Which Articles were deliberately read, and confirmed againe by the ſubſcription of the hand of the Archbiſhop and biſhops of the vpper Houſe, and by the ſubſcription of the whole Clergie in the neather houſe in their Conuocation, in the yeere of our Lord. 1571.

THE TABLE.

1 OF faith in the Trinitie.
2 Of Chriſt the Sonne of God.
3 Of his going downe into Hell.
4 Of his Reſurrection.
5 Of the holy Ghoſt.
6 Of the ſufficiencie of the Scripture.
7 Of the olde Teſtament.
8 Of the three Creedes.
9 Of the originall ſinne.
10 Of freewill.
11 Of iuſtification.
12 Of good workes.
13 Of workes before Iuſtification.
14 Of workes of Supererogation.
15 Of Chriſt alone without ſinne.
16 Of ſinne after Baptiſme.
17 Of Predeſtination and Election.
18 Of obtaining ſaluation by Chriſt.
19 Of the Church.
20 Of the authoritie of the Church.

The Table.

21 Of the authoritie of the generall Councels.
22 Of Purgatorie.
23 Of miniſtring in the Congregation.
24 Of ſpeaking in the Congregation.
25 Of the Sacraments.
26 Of the vnworthineſſe of the Miniſters.
27 Of Baptiſme.
28 Of the Lords Supper.
29 Of the wicked which eat not the body of Chriſt.
30 Of both kinds.
31 Of Chriſts one oblation.
32 Of the Mariage of Prieſts.
33 Of excommunicate perſons.
34 Of traditions of the Church.
35 Of Homilies.
36 Of conſecration of Miniſters.
37 Of Ciuill Magiſtrates.
38 Of Chriſtian mens goods.
39 Of a Chriſtian mans othe.
40 Of the Ratification.

By Mich: Barret

This booke was read & consented unto in ye Fish Church of Newfishborne ye four and twenty day of March in ye yeare of our Lord 1660. wittnesse wee whose names are heere subscribed with unfeined Consent to ye book of Comon praier

John Elliott reading morning & Evening

John Leese parish clarke

I Jeremy Barrett do declare my
unfeigned assent and consent
to all the matters and things con-
tained in this Book of Articles.

I Jeremy Barrett do declare that
it is not lawfull upon any pre-
tence whatsoever to take armes
against the Queen and that I do
abhor that traiterous position
of taking armes by her authō-
rity against her person or a-
gainst those that are commis-
sionated by her and that I will con-
form to the Liturgy of the Church
of England as it is now by law
established.

I Jeremy Barrett do declare my
unfeigned assent and consent to
all and every thing contained
and prescribed in and by the book
entituled the Book of Common Pray-
er & administration of the Sacra-
ments and other rites & Cerem-
onys of the Church according to
the use of the Church of England
together with the Psalter or Psalms
of David appointed for the Day to
be said or sung in Churches and the
form or manner of making ordain-
ing & consecrating Bishops Priests & Deacons

The whose names are here under written
do certify that upon Sunday the tenth day of
May in the year of our Lord 1613 Sarah
Barrett Relict of Peter Fyborne late
Vicar of Newport Pond in the
County of Essex did in the Parish Church
of the said Newport aforesaid read the thirty nine
Articles of Religion agreed upon by the Archbishops
and Bishops of both Provinces and the
whole Clergy in the Convocation holden at
London in the year 1562 and immediately
after reading the same did make a declara-
tion of her unfeigned assent & consent to
all & every the Articles, contained in the
said book and to the Declaration touching
Ceremonies and the Book of Consecration of
Archbishops & Bishops, and Ordering of Priests
and Deacons and the Oath of Supremacy and
likewise certify that the said
Sarah did upon the day & year aforesaid
subscribe the Articles comprised in
the said book. Sarah Church of Newport
Vicar of the said Church of Newport
aforesaid. Thomas Fyborne Curate
there. Thomas Fyborne Curate
there. Thomas Fyborne Curate
there

I Jeremy Barrett do declare my
-feined assent & consent to all ye
matters & things contained in this
book of articles.

I Jeremy Barrett do declare yt it is
not lawfull upon any pretence wt-
-soever to take up arms against the
King & yt I do abhor yt traiterous po-
-sition of taking up arms by his au-
-thority against his person or against
those yt are commissionated by him
& yt I will conform to ye Liturgy of
ye church of England as it is now by
law established.

I Jeremy Barrett do declare my un
-feigned assent & consent to all & eve-
-ry thing contained & prescribed in
by ye book entitled ye Book of Common
Prayer & administration of ye Sacraments
& other rites & ceremonys of
ye Church. according to ye use of the
Church of England together with ye
Psalter or Psalms of David appointed
as they are to be red or sung in
Churches & ye form or manner of
making ordaining & consecrating
Bishops Preists & Deacons.

[illegible]ose names are underwritten [illegible]
[illegible]ify yt upon Sunday ye Seventeenth
[illegible]ay of October in ye year of our Ld 1703
[illegible]erenus Barrett Vicar of Tortington in
ye County of Sussex did in ye Sd Parish
Church of Tortington in ye time of di-
-vine service read ye thirty nine articles
of religion & immediatly after reading
ye same did make a declaration of his un-
-feigned assent & consent to all ye matters
& things contained in ym. & also yt he
read ye declaration against taking up
arms against ye King &c & ye Bishops
Certificate

William Jonnison
Nich: Chestle

Memorandum, yt upon
Sunday ye seventeenth day
of October in ye year of our Ld 1703
Jerenus Barrett Vicar of Tortington in ye
County of Sussex read Common Prayer
in ye Sd Parish Church of Tortington both
in ye forenoon & afternoon of ye same day
according to ye form & order prescribd
directed by ye book entituld ye book of
Common Prayer & administration of ye
Sacramts & other Rites & Ceremonys of the
Church according to ye use of ye Church of
England &c & immediatly after reading
ye same made a declaration of his unfeig-
-ned assent & consent to all ye matters & things
therin containd. in ye presence of us

Nich: Chestle
Stephen Wrothwell

e whose names are underwri
o certify that upon Sunday the
4th day of April in the year of
ur Lord 1709 Serenus Barrett
icar of Kirdford in the County
f Sussex did in the said Parish
Church of Kirdford in the time
of divine service read the thirty
nine Articles of religion and
mimedcatly after the reading
the same did make a declarati
-on of his unfeigned assent
and consent to all the matters
and things contained in them
and also that he read the decla
-ration against taking up arms
against the Queen &c. and the
Bishops Certificate

witnes our hands

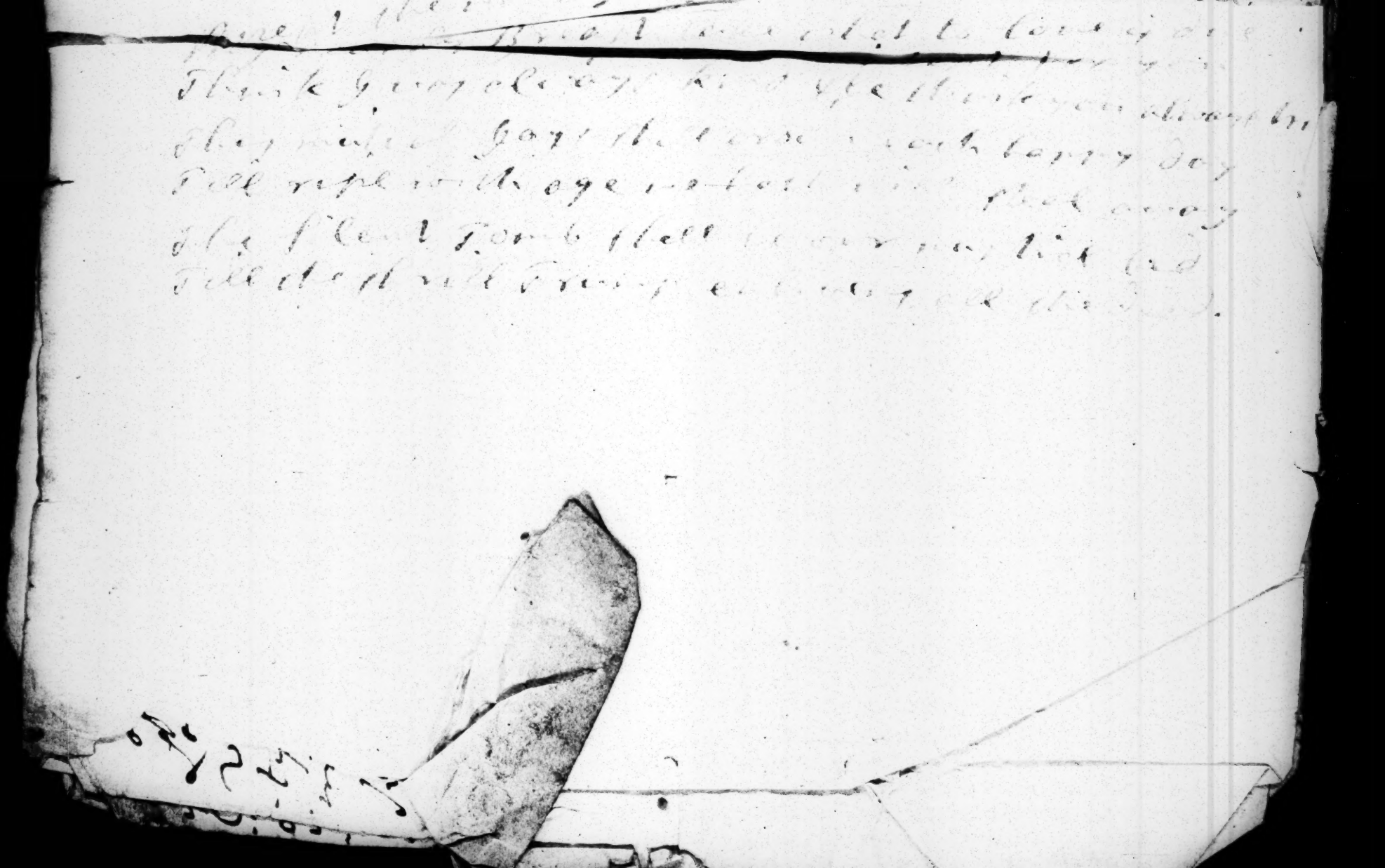
Thomas Edes

John Young

Memorandum

That upon Sunday ye 24th day of April in the year of our Lord 1709 Serenus Barrett Vicar of Kirdford in the County of Sussex read common Prayer in the said Parish Church of Kirdford both forenoon and afternoon of the same day according to the form and order prescribd and directed by the Book entituled the Book of Common prayer and administration of the Sacraments and other Rites and Ceremonys of the Church according to the use of the Church of England &c and immediatly after reading the same made a declaration of his unfeigned assent and consent to all the matters and things therin contained. ~~in them~~

In the presence of us

Thomas Edd

John young